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While the shamans who doctor are visited in their dreams by their spirits or can call on them to help in the curing, the men who have supernatural power in hunting, gambling, or warfare appear not to receive further visits from the power. The Paviotso think of those spirits as watching over the warrior, hunter, or gambler, and helping the man through supernatural power to surpass his tribesmen or enemies or overcome the environment. These powers in all cases are looked upon by the Paviotso as spirits which guard and help the possessor.

SHAMANISTIC DOCTORING

There are no public performances in which to give the novice shaman an opportunity to demonstrate his power. Nor is there ever a public contest between shamans to demonstrate their powers. When the shaman has been commanded by his power to doctor people he tells his neighbors about his dreams and songs so "They will know he is ready to doctor sick people."

Not all shamans can go into a trance. Only the best and strongest doctors have this power. While in a trance the shaman goes to consult his power. There he learns how to cure the patient. A doctor who does not go into a trance is thought to call his power to help him in curing. The latter class of shamans are thought to be weaker and less likely to bring about a cure. Today, of the ten or more Paviotso shamans there is but one who goes into a trance while doctoring. At present he is hiding from his tribesmen because he is charged with practicising witchcraft and numerous threats have been made against his life.

Interpreters.—Every shaman has an interpreter when he doctors. The interpreter repeats the words of the shaman so everyone can hear. During the doctoring performance the shaman mumbles, talks in snatches, or talks so rapidly that the people cannot understand him. The function of the interpreter is to make the shaman's words intelligible to the audience. The shaman does not use an archaic or esoteric language. He may always use the same interpreter. "The interpreter gets used to hearing the shaman talk and can understand him. He knows the shaman's songs."

Typical doctoring.—The relatives of the sick person go to the shaman early in morning about sunrise. If he agrees to doctor for them he takes one of his eagle feathers and ties it to a willow stick about four feet long. The stick may be smeared with white or red paint. The relatives take the willow stick with the feather home and place it upright on the ground outside the house, about twenty feet from the patient's head. It is left there all day. "It keeps the bad spirits away." The patient is always laid with